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The Story of a Friend in Need. The Arabic text edited from the Vienna Manuscript of el-Ghuzūlī and translated for the first time.—By CHARLES C. TORREY, Professor in Yale University, New Haven, Conn.

IN the article, "Contributions from the Jāiminīya Brāhmaṇa to the history of the Brāhmaṇa literature," in the First Half of this Volume of the Journal, pages 176–188, Professor Oertel has collected a good many ancient anecdotes in which the disguise of a man in woman's dress plays a part. On page 188 he refers to my promise to publish an old Arabic tale of this nature. That promise I now redeem.

The tale first appears, so far as my knowledge goes, in the *Maṣāriʿ al-ʿUṣṣāq* of es-Sarrāj († 500 A. H.); and it was taken thence by el-Ghuzūlī († 815) for his *Maṭāliʿ al-Budūr*. For a statement as to the mutual relation of these two very interesting anthologies, I may refer to my article, "The Filling of a Gap in an old Arabic Anthology," in the *American Journal of Semitic Languages* for July, 1905, pp. 232–237; see also this Journal, vol. xvi (1893), pp. 43 ff.

I do not know that the story occurs anywhere else. It seems not to have been taken over from el-Ghuzūlī into the *Thousand and One Nights* when so many of its companions, including five of the group of seven—of which this story is one—which form the 20th Chapter (فِي مُسَامَرَةِ أَهْلِ النِّعِيم)¹ in the *Maṭāliʿ al-Budūr*, were transferred. It is a characteristic anecdote of Bedouin life, interesting and well told. Es-Sarrāj mentions it in another place; see the *Maṣāriʿ*, p. 333, near the top.

I have chosen the version of the *Maṭāliʿ al-Budūr*, rather than that of the *Maṣāriʿ al-ʿUṣṣāq*, partly because the materials available for constructing a reliable text of the first named recension are so satisfactory, and partly because of the oppor-

¹ For the contents of this chapter, and references to parallels in Arabic literature, see this Journal, vol. xvi, p. 44 f., and foot-notes. To the references there given I would add, that the *Seventh Tale* is to be found in Dozy's edition of Ibn Bedrūn, vol. i, pp. 174 ff.

tunity to contribute something to the criticism of the Cairo edition of el-Ghuzūlī (see below). The two recensions differ from each other only very slightly, and for the most part agree word for word. The older writer, es-Sarrāj, begins with a complete chain of authorities, as usual; this is of course omitted by el-Ghuzūlī. I give here the beginning of the story as it appears in the *Maṣāʾir* al-*Uṣṣāq*, both for the sake of including the original chain of authorities, and also in order to give a specimen of the variation of the one recension from the other. This variation is especially noticeable at the beginning; in the sequel the two run more closely side by side.

انبأنا محمد بن الحسين الجازي حدثنا القاضي ابو الفرج
المعاني بن زكريا حدثنا الحسين بن القاسم الكوكبي حدثنا
عبد الله بن محمد القرشي حدثنا محمد بن صالح الحسني
حدثني ابي عن نمير بن تكهيف الهلالي قال كان في بني هلال
فتى يقال له بشر ويعرف بالاشتر وكان سيدا حسن الوجه
شديد القلب سخي النفس وكان معجبا بجارية من قومه تسمى
جيداء وكانت الجارية بارعة فاشتهر امره وامرها ووقع الشر بينه
وبين اهلها حتى قُتلت بينهم القتلى وكثرت الجراحات ثم
افترقوا على ان لا ينزل احد منهم بقرب الآخر فلما طال على
الاشتر البلاء والهجر جاءني ذات يوم فقال الخ.

The text which I print below is that of el-Ghuzūlī, as given in the excellent Vienna manuscript, which I have followed throughout, except in one or two places (indicated in the foot-notes) where I have called in the aid of the Strassburg codex. I have subjoined the variant readings of the Cairo edition (C). It might seem superfluous to publish the Arabic text here, inas-

much as the tale has already been printed twice. But I have thought this a good opportunity to show the inferiority of the Cairo text of el-Ghuzūlī. The book as a whole has been described, and its importance indicated, more than once, first of all by von Kremer; but I do not know that any investigation of the relative quality of its text has ever been made, or that it has been collated with any of the known manuscripts, except in my own edition of the *Story of el-'Abbās ibn el-Aḥnaf* (Ghuzūlī's "Second Night") in Vol. xvi. of this Journal, where I compared its readings with those of the manuscripts in Vienna, Strassburg, and the Brill Collection (now in Princeton). The Cairo edition is based on a single manuscript, which examination shows to be one of the least reliable of the five which are known. Its quality is well shown in this particular anecdote, where it even gives the names of the principal characters incorrectly—غير and جيد instead of نيمير and جيداء—and where a comparison of the older recension uniformly shows the Vienna codex to be right as against the Cairo text. It must be added, however, that most of the variations are unimportant.

حدث نيمير¹ الهلالى قال كان من فتیان بنى هلال فتى يقال له بشر بن عبد الله وكان يعرف بالأشتر وكان من سادات بنى هلال احسنهم وجها واسخاهم كفا وكان مغرما بجارة من قومه تدعى جيداء² وكانت بارعة الجمال والكمال ثم اشتهر امره وامرها وظهر خبرهما بين اهليهما الى ان كاذت بين الفريقين دما³ ثم افترقوا وبعدت⁴ منازلهم قال⁵ نيمير فلما طال الزمان⁶ على الاشتى فى الغراف وتمادى البعد جاءنى فقال يا نيمير هل

¹ C has غير (!) throughout.

² جيداء.

³ C omits.

⁴ وابتعدت.

⁵ فقال.

⁶ C omits this and the following in.

فيك من خير¹ فقلت² ما عندى إلا ما احببت³ فقال تساعدنى على زيارة جيداء⁴ فقد اذهب ألشوقُ روحى فقلت نعم بالحب والكرامة فانھض بنا اذا شئت وركبت⁵ معي⁶ وسرنا⁷ يومنا وليلتنا والغد حتى اذا كان العشاء اخنا راحلتينا في شعب قريب من الفريق فقال لى⁸ يا نعيم اذهب فتأذس بالناس وأذكر إن لقيت احداً انك صاحب ضالة ولا تعرض بذكرى بين شفة ولسان⁹ الى ان تلقى جاريتها فلانة راعية غنمهم فاقرأها¹⁰ منى السلام وسلها عن الخبر وأعلمها بموضعى قال فخرجت لا اعدو¹¹ ما امرنى به حتى لقيت الجارية وابلغتها الرسالة واعلمتها مكانه وسالتها عن الخبر¹² فقالت هى والله مشدد عليها محتفظ¹³ بها ولكن موعدكم اوائل الشجرات اللوانى عند اعقاب البيوت مع صلاة العشاء قال فانصرفت الى صاحبنى فاعلمته بالخبر ثم نهضت انا وهو نقود راحلتينا¹⁴ حتى اتينا الموعد¹⁵ فى الوقت

¹ هل لك من خير .

² C has simply ثم in place of this.

³ أجبتة .

⁴ جيد .

⁵ We should probably insert فركب before this.

⁶ C omits.

⁷ MS. وسرنا . ⁸ MS. omits ; لى . ⁹ MS. ولا لسان .

¹⁰ قرعى غنمهم فاقرأها .

¹¹ MS. لا اعدو ; C لا اعدو الى . The reading which I have followed is the one given in S.

¹² C inserts here (again) واعلمتها بموضعى , a mere clerical error.

¹³ تحفظ .

¹⁴ راحلتنا .

¹⁵ الى الموضع .

الموعود¹ فلم نلبث الا قليلاً واذا جيداء² تمشي قريباً منا
فوثب الاشتر فصالحها وسلم عليها وقمت انا مؤثماً عنهما
فقالا نقسم عليك بالله الا ما رجعت فوالله ما نحن في مكروه
ولا بيننا ما يُستمر عندك فرجعت اليهما وجلست معهما فقال
الاشتر ما فيك حيلة يا جيداء² فتعلل الليلة قالت لا والله
وما لي الى ذلك من سبيل الا ان يرجع الذي عرفت من البلاء
والشر فقال لها لا بد من ذلك ولو كان ما عسى ان يكون قالت
فهل في صاحبك هذا من خير قلت قولي ما بدا لك فاني انتهى
الى رايتك ولو كان فيه ذهاب روجي فخلعت³ ثيابها وقالت البسها
واعطني ثيابك ففعلت ثم قالت اذهب الى بيتي وادخل في
ستري⁴ فان زوجي سيأتيك بعد فراغه من الحلب⁵ والقدهج
ملآن فيقول هاك غبوقك⁶ فلا تاخذ منه ذلك⁷ حتى تطيل⁸
ذلك عليه ثم خذه او دعه حتى يضعه ويذهب ولست تراه حتى
يصبح ان شاء الله تعالى قال فذهبت ففعلت ما امرتني به
حتى اذا جاء بالقدهج لم اخذه حتى طال نكدي⁹ عليه ثم

¹ المعهود C. ² جيد C. ³ فجعلت C. ⁴ سربى C.

⁵ الحلبة C. ⁶ عيوقك C. ⁷ فلا تاخذ منه C has.

⁸ تطل C.

⁹ حتى نكد C simply.

اهويت لآخذة^١ منه واهوى هو ليضعه فاختلفت أيدينا على
 الإناء فانكفأ القدح وانهرق اللبن فقال إن هذا لطِماح جدّ
 وضرب بيده الى مُقَدِّم البيت واستخرج سوطاً^٢ ملوياً مثل
 الثعبان ثم دخل فهتك الستر علىّ وامتع^٣ السوط منى تمام
 عشرين سوطاً ثم جاءت امّـه واخته فانزعاني^٤ من يده ولا
 والله ما فعلا ذلك حتى زال عقلى وهمت ان اضربه^٥ بالسكّين
 وإن كان فيها الموت فلما خرجوا شددت ستري^٦ وقعدت
 كما كنت فلم البث الا قليلا حتى دخلت امّ جيداء فكلّمتنى
 وهى لا تشكّ انى ابنتها فاندفعت فى البكاء والنحيب وتغطّيت
 بثوبى وولّيتها ظهري فقالت يا بنية اتّق الله^٧ ولا تتعرّضى
 لمكروه^٨ زوجك فذاك أولى بك وأما الاشتى فذاك آخر الدهر
 وخرجت من عندى وقالت سأرسل اختك تؤنّسك الليلة فلبثت
 غير كثير^٩ واذا الجارية قد جاءت فجعلت تبكى وتدعو على من
 ضربنى وانا لا اكلمها ثم انضجعت الى جنبى فلما استمكنّت
 منها شددت يدى على فيها وقلت يا هذه تلك اختك مع

^١ MS. لا آخذة. ^٢ MS. صوتا. ^٣ C. وامتع. ^٤ C. فانزعاه.

^٥ MS. اوحبة; C. اجبه. I have followed S. The *Maṣāriʿ al-ʿUṣṣāq* has اوجره, which is probably the original.

^٦ MS. omits.

^٧ C adds فى نفسك.

^٨ C بمكروه.

^٩ C فما لبثت غير دقيقة.

الاشتر وقد قطع ظهري الليلة في سببها¹ وانت أولى بالسَّتر
عليها فاختاري لنفسك ولها ولئن والله تكلمت بكلمة
لأصيحنَّ أنا بجهدى حتى تكون الفضيحة شاملة ثم رفعت²
يدى عن فيها فاهتزت كما يهتزّ القضيب فلم ازل بها حتى
أنست بى فباتت والله معى³ احسن رفيق رافقتَه ولم نزل
نحدثت وهى تضحك⁴ منى ومما نالنى وتمكنتُ منها تمكُن من
لو أراد ربيّة⁵ فعلها ولكن الله عصم فله الحمد ولم نزل كذلك
حتى طلع الفجر واذا جيداء⁶ قد دخلت علينا فلما رأنا
ارتعاشت⁷ وقالت ويحك من هذه فقلت اختك قالت وما الخبر
قلت هى تُخبرك فانها والله نعم الاخت واخذت ثيابى ومضيت
الى صاحبى فركبت انا وهو وحدّته بما اصابنى وكشفت له عن
ظهري فاذا فيه ضرب رمى الله ضاربه بالنار كلّ ضربة يخرج
منها الدم فلما رآنى كذلك قال لقد عظم صنعك ووجب شكر
وطالت يدك فلا حرمنى⁸ الله مكافأتك ولم يزل لى شاكرًا
معترفًا.

¹ بسببها C.

² C has جتى تكون الفضيحة شاملتهم فلما سبعت ذلك دفعت.

³ MS. مع. Es-Sarrāj gives a preferable text here.

⁴ MS. وتضحك C ; وتضحك S. I follow S.

⁵ ربيّة C. The reading which I have adopted is also given by es-Sarrāj.

⁶ جيد C.

⁷ ارتعاشت C (sic).

⁸ احرمنى C.

TRANSLATION.

Numeir, of the tribe Hilāl, narrates the following: There was a certain youth of the Benī Hilāl whose name was Bišr ibn ‘Abdallāh, but who was commonly known as el-Aštar. Among all the chieftains of the tribe, his was the handsomest face and the most liberal hand. He fell desperately in love with a girl of his people named Jeidā’, who was preëminent in her beauty and her accomplishments; then after the fact of their attachment became generally known, the affair grew to be a cause of strife between their two families, until blood was shed; whereupon the two clans separated, and settled at a long distance apart from each other.

So when (says Numeir) the time of separation grew so long for el-Aštar that he could bear it no more, he came to me, and said: “O Numeir, have you no aid for me?” I answered: “There is with me naught but what you wish.” Then he said: “You must help me to visit Jeidā’, for the longing to see her has carried away my soul.” “Most gladly and freely!” I replied; “Only set out, and we will go whenever you wish.” So we rode away together, and journeyed that day and night, and the morrow until evening, when we halted our beasts in a ravine near the settlement of the clan we were seeking. Then he said: “Do you go on, and mingle with the people; and when you meet any one, say that you are in search of a stray camel. Let no mention of me pass lip or tongue, until you find her servant-girl, named so-and-so, who is tending their sheep. Give her my greeting and ask her for tidings; tell her also where I am.”

So I went forth, not averse to do what he bade me, until I found the servant-girl and brought her the message, telling her where el-Aštar was, and asking her for tidings. She sent back this word: “She is treated harshly, and they keep watch of her. But your place of meeting will be the first of those trees which are near by the hindermost of the tents, and the time the hour of the evening prayer.”

So I returned to my comrade, and told him what I had heard. Thereupon we set out, leading our beasts, until we came to the designated spot at the appointed time. We had waited only a few moments when we saw Jeidā’ walking toward us. El-Aštar sprang forward and seized her hand, giving her his greeting,

while I withdrew a little from them; but they both cried out: "We adjure you by Allah to come back, for we intend nothing dishonorable, nor is there anything between us that need be hid from you." So I returned to them and sat beside them. Then el-Aštar said: "Can you contrive no way, Jeidā', by which we may have this night to ourselves?" "No," she replied, "nor is it in any way possible for me, without the return of all that misery and strife of which you know." "Nevertheless it must be," he answered, "even if that results which seems likely." But she said: "Will this friend of yours assist us?" I answered: "Only say what you have devised; for I will go through to the very end of your plan, though the loss of my life should be in it." Thereupon she took off her outer garments, saying: "Put these on, and give me your garments in place of them." This I did. Then she said: "Go to my tent, and take your place behind my curtain¹; for my husband will come to you, after he has finished milking, bringing a full jar of milk, and he will say: 'Here, your evening draught!' But do not take it from him, until you have tried his patience well; then either take it or leave it, so that he will put it down and go away; and then (please Allah) you will not see him again until morning."

So I went away, and did as she had bidden me. When he came with the jar of milk I refused to take it, until he was thoroughly tired of my contrariness; then I wished to take it from him, and he at the same time wished to put it down; so our two hands met at cross purposes on the jar, and it upset, and the milk was all spilled. Thereupon he cried out: "This is willfulness beyond the limit!", and he thrust his hand into the front part of the tent and brought out a leather whip coiled like a serpent. Then he came in, tearing down my curtain, and had used the whip on me for full twenty lashes when his mother and sister entered and pulled me out of his hands. But, by Allah, before they did this I had lost control of myself, and was just ready to stab him with my knife, whether it cost me my life or not. However, as soon as they had gone out I fastened up my curtain again, and sat down as before.

Only a short time had passed when Jeidā's mother entered and spoke to me, never doubting that I was her daughter. But I struck up a weeping and a sobbing, and hid my face in my

¹ I. e., in her private apartment.

garment, turning my back to her. So she said: "O my dear daughter, fear Allah and keep from displeasing your husband, for that is where your duty lies; as for el-Aštar, you have seen him for the last time." Then as she was going out she said: "I will send in your sister to keep you company tonight." And sure enough, after a few minutes the girl appeared. She began crying and calling down curses on him who beat me, but I made no answer. Then she nestled up close to me. As soon as I had her in my power, I clapped my hand over her mouth, and said: "O Such-a-one, that sister of yours is with el-Aštar, and it is in her service that my back has been flayed this night. Now it behooves you to keep her secret, so choose for yourself and for her; for by Allah, if you utter a single word, I will make all the outcry I can, until the disgrace becomes general." Then I took away my hand from her mouth. She trembled like a branch¹ in the wind; but after we had been together a little while she made friends with me, and there passed the night with me then and there the most delightful companion I have ever had. We did not cease chatting together, and she was also rallying me, and laughing at the plight I was in. And I found myself in the position of one who, had he wished to take a base advantage, could have done so; but Allah restrained from evil, and to him is the praise.

Thus we continued until the dawn broke, when lo, Jeidā' stole in upon us. When she saw us, she started, and cried out: "Allah! Who is this?" Your sister!" I replied. "What has happened?" she asked. "She will tell you," I answered, for she, on my word, is the sweetest of sisters." Then I took my own clothing, and made off to my companion. As we rode, I narrated to him what had happened to me, and bared my back for him to see. Such a flaying as it had had—may Allah throw into hell-fire the man who did it!—from every single stripe the blood was oozing out. When he saw this, he exclaimed: "Great was the deed which you did, and great the acknowledgment due you; your hand was generous indeed! May Allah not withhold me from repaying you in full." And from that time on he never ceased to show me his gratitude and appreciation.

¹ The text of the *Maṣāri'* is probably the original here, reading قصبۃ "reed," instead of قضيب.